

A N
E X P O S I T I O N,
O R,
T R U E S T A T E,
O F T H E

Matters objected in *England* to the
People known by the Name of
Unitas Fratrum:

P A R T II.

Wherein the remaining PRINCIPLES and
PRACTICES are rightly stated, and
Readings restored.

By the ORDINARY of the *Brethren*.

With Notes by the EDITOR.



L O N D O N:

Printed for J. ROBINSON, in *Ludgate-Street*.

M D C C L V.

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I Had a Mind to offer nothing now on account of *Quotations* out of my Books real or pretended, and about the *Doctrinalia*, and about such *Practices* of ours, misrepresented by that diabolical Art, which in the Times of Jesus represented his Tenets as dæmoniacal, and his Life as scandalous; and which ended in the Sin against the Holy Ghost.

Being so fully convinced, as I now am, of the ill-natured Meaning of my Opposers, and that they, far from expecting a Confession of my Heart and Mind, wait only for an Occasion to abuse me more, and to poison by their Art * all what I could say in my own Defence: So I would spare all this for the great Work, where I at the same Time could answer all the Abuses ingrafted afresh upon this Defence of mine.

* Which is exercised with it's known Liberty, because the Judges they appeal to, tho' intitled to laugh at the Cause, have no Authority to judge; and which is an Art the more illiberal, as they know beforehand, that if they fall into *his* Hands, they will be very safe.

But,

But, upon Recollection, as I find that those Detractors in *England* are but *few*; and those, Thanks to God, *many*, who want but *One* direct Answer, and they will of Course be cured of their Panick for the Truth of Christ, (that immoveable Rock in the midst of a raging Sea) which Fear, be it said by the by, in a Person of the Cloth, be it ever so ill-grounded, gives me a real Pleasure, and encreases my Esteem for the Man:

So I will explain myself about several Articles briefly, and only postpone the Analysis of these till the greater Work.

A N



A N
EXPOSITION, &c.

PART II.

1.  A M well assured, that the Times are past, when the *Clergy deceived the World*. I hope, I never said so *in presenti*. The World acts now as our first Father; he was not deceived when he sinned.

2. When I shall once begin to publish doctrinal Writings myself, I shall take Care not to utter *my own, instead of Bible Judgment*.

3. I am glad, that I have a *Heart and Head full of the Bible*; and that I can say in some Measure in St. Paul's Strain, 1 Cor. xiv. *I thank God, I have learnt the Bible more by Heart, and speak it accordingly more than you all*.

4. I think it neither right nor safe to depart from the *written Word*, in guiding Consciences; and moreover I think it to be a great Folly; because a Commentator of a Book, not willing to be laugh'd at, must stick to the Principles of his Book, when explaining the Meaning of his Author; and if he

has a Mind to maintain an Opinion contrary to his Text, he must freely confess that he does so, because he will never get over an impartial Reader to believe him backed by a Book, when he contradicts it.

5. I have a real Attachment to the Spirit of *LUTHER*; and I have constantly affirmed myself to be one belonging to that School, even in such Countries, where it is out of Fashion to be a *Lutheran*.

6. I never intended publicly or privately to profess any Doctrine contrary to the *Augsburg Confession*, because I agree to that Confession *out of Choice, non quatenus sed quia*; and *am not conscious that I hold any Tenet*, contrary to that Confession.*

7. I am sure, that Nobody *was offended in my own Country at my Expressions, but those, whose Consciences are not very clean*.

But I am also sure, that the Glosses put upon my Writings at that Time† are very scandalous, and truly such *ῥήματα ἀργά*, of which our Saviour speaks in that dreadful Manner, *Matth. xii. 36*.

8. My *Way of speaking* was only the common *German*, as it is used on the Borders of *Bohemia*, in *Silesia* and *Moravia*.

* How many Persons who subscribe their full Assent and Consent to the Articles and Book of Common Prayer, &c. can say, *they are not conscious that they hold any settled Tenet contrary to that Subscription*, I know not; I wish they were innumerable. It would be well for the Church of *England*, and God would not be so often mocked as it is said he is by many, who no sooner have subscribed and entered into Preferment, than they make no scruple to wish to drop the *Athanasian Creed*, and those Articles of Religion which look a little like what is called *Anti-Arminianism*, and preach accordingly.

† And here in *England* now.

I altered it a little in the Time of the great Sifting, which was a Time of four Years; *in verbis eram facilis*, in order to maintain Truth itself.*

The Stile from 1744, till 48. was *not my own*.

I speak now these seven Years in my old Way; and we are now all agreed *circa res & verba*.

9. My Brethren of the *Lutheran* Tropus, and I, have no other Doctrine, than what is taught by that School; and our Phrases in Prose and Verse have nothing, but what is afforded by the Idiom proper to it.

It is now seven Years, that the Eastern Ferocity suffers itself to be somewhat civilized by the Western Elegance; but will never exchange a *rustic* Expression of a *wise* Thought with the *ablest* Delivery of a *filly* Thing.

10. I would *not have Christianity ridiculed* (as it was by *Petronius, Lucian, Porphyrius, Julian, Symmachus*, and other grave or jesting Philosophers of the Gentiles) *by our notorious Unbelievers*; and for that very Reason, *I keep the more strictly to Christ's own Instruction and Example, in answering leading or infamous Questions.*

* As the great Sage of old condescended to play with his Children, perhaps rather than suffer them to be corrupted by the Company of his Slaves. The Condescension of the Ordinary herein, to go a few Steps, if I may use the Word, into the Language prevailing among many at that Time (who were at the Bottom, the best and most sincere Part of a certain Society) in order to be able to come at the Helm, whenever there should be real Danger of Shipwreck; tho' it gave an odd Turn to his Diction, and threw a Ridicule upon his Character, yet it was the happiest Thing for the Society, as well as the kindest Thing He ever did, and the Success He had in recovering so many Jewels from their Flaws, abundantly overpaid all the Scorn He met with. God reward him.

11. I would not *furnish Deists with Weapons* ;* but those unclean Flies, who first marr Words and make them theirs, and then give them out for other People's, are guilty of that great Sin.

12. I endeavour to prepare all Truths for the Heart, according to the *Method of the Bible*. † That is my only View. How far I succeed therein God knows best, and perhaps also a Company of a hundred Thousand Souls in different Places; who are indeed but a few, a small Flock, compared with the whole Body of Christendom.

13. The seeming *Uncommonness of my Expressions*, is owing to a too common Defect in Readers, that they are not converted, nor of a tender Heart. And these Things were not written for *them*. I let the Copies of my Writings be so sparingly distributed, that they scarce suffice for a fourth Part of our own People. ||

I was

* He knows neither *Collins* nor *Woolston* ; therefore from the Charge was only taken *Deists* in general, without undertaking to assert whether those Persons were so or no; they pass'd according to common Fame to be so.

† What is said of Dr. *S. Clark*, (see *his Life* lately published) has always been true of our Author.

“ In Divinity, it was his great Aim to settle beyond all
“ Contradiction what must be the Support of true Religion;
“ and then, to shew the Evidences for what must rely upon
“ that Support.”

As to his Learning or Reading, “ it did not indeed appear
“ in Trifles, nor in every Part of Knowledge, but in those
“ particularly which regarded the purest Writers, as well as
“ what can truly be called *Theology*; it was of wonderful Use
“ to him in all his Studies, and all his Conversations. —
“ He was one of the best Judges to apply to for a quick De-
“ termination about the Force or Failure of any Arguments or
“ appearing Demonstrations in these Studies.

|| When a Cardinal, who pretended to Learning, said to *Gombauld*, *je ne vous entends pas*: He replied, *Mr. ce n'est pas ma faute*. Our Saviour has expressed himself still more roundly
on

14. I was hitherto a little embarrassed with the Copies made of my Deliveries.

(1.) I am quite the Reverse of those good Authors, *who are sensible, that they say finer Things in Writing, than in Conversation.* But I am absolutely in their Case in that other Particular, *that many Thoughts of theirs, with which they have been charmed, when they first arose in their Minds, they do afterwards blush at, and strike them out.* *

(2.) It is not in my Power to suffice for all the Emendations, which I fain would make in reviewing any Delivery of mine. *Why then is the World filled with your Books?* I'll tell: Before the Year 1748, I was not able to hinder it. I did it so effectually these seven Years past, that of near three thousand Sermons and Homilies which I delivered in that Space of Time, not one, I hope, has been printed and published. As I was already of that Opinion in the Year 1740, I permitted not my Name to be set to most of those Embryo's; for having determined, in the End, to publish myself all what I should judge to be ready for Publication, I intended to deprive those præmature Editions of their Sanction, and declared myself many times to that Effect. †

I was

on that Head. But from whom should He study to *conceal* his Principles? Besides, He is speaking to People to whom it is given to understand him. And after all, it wou'd be no such great Harm done, if those perhaps did not understand him, whose Pastor he is not, and who don't possess the *Correlatum* or Requisites for his practical Ideas. They might then take up the just and wise Resolution for them against his Writings; not to read them at all.

* Observations sur l'Homme d'Esprit. *Mercur*e François. Juillet 1746.

† In the Books published, here and there, Emendations were not wanting. The Author has more Pleasure in correcting any Thing, which has escaped his Notice, the first Moment he can, than to wait till a subsequent Edition.

Who-

I was the more necessitated to do so, because the Ignorance and Carelessness of the Performers was sometimes such, that I could not guess at my own Meaning, by their having *left out whole Lines*, ‡ put *one Word for another*, taken *No for Yes*, and what impardonable Faults more could be laid to their Charge; § which very extraordinary Fate in

Whoever but knows, amidst how many Avocations and Business of very different Kinds all our Printing Matters are carried on, will not wonder, that there are Emendations to be made; he ought to wonder, that there are not many more.

He never supposes there is any Perfection in his Writings; he looks upon them as perpetually wanting Correction and Amendment. A friendly Hand, which would point out to him any thing which wanted, would be very far from being unwellcome to him.

It would be perhaps needless to desire fair and candid Readers; those who are naturally so, will be so of Course with his Writings; those who are otherwise disposed, may not perhaps alter their Way of reading, for being desired to do so.

‡ Two Letters omitted may give a Handle to a great deal of ridiculous Nonsense, tho' it is not very honest in a Writer to urge Blunders contrary to the whole Drift of the Books of his Antagonist, only in order to turn serious Things into a Joke.

§ There were sometimes five hundred Faults of the Copist or Printer in two hundred Pages of a Book ascribed to him, and now and then they have been such, as implied erroneous Doctrines, quite the Reverse of his known Principles: That our Saviour was *nichts anders* (*nothing further*) *than a Man*, instead of *nicht anders* (no otherwise) *i. e.* he deputed himself no otherwise in his Actions, Speeches, sleeping, eating and drinking, is one of that bad Sort. The Letter added creates an impious and odious Error, directly contradictory to the whole Theology he stands up for. It looks like one of those *Vitia typographica*, which some prophane Hand made on purpose; such as often happen in strange Printing Offices, as; the Heart still remains *Stein* (his, the Saviour's) instead of *Stein* (like a Stone :) *Hunds-gesinde* (a Pack of Dogs) for *Hauss-gesinde* (the Family). The Lord's *Wölfe* (Wolves) for *zwoelfe* *twelve*. God's *Antugenden*, unvirtuous Qualities, for *Tugend*, Virtues, &c. But others, as well as we, have met with the same Fate: as in one famous Edition of the Bible the Words run positively thus: *Thou shalt commit Adultery*.

our Times, tho' very common between the sixteenth and seventeenth Centuries *, would scarce be believed, if the first Edition of *my Essay upon the New Testament*, compared with its second Edition, had not spoken so loudly in my Behalf, that there can be no such Thing as *evading* or *lessening* the Argument.

15. What the Sermons of the Synod at Zeist are to me, or I to them, shall be determined, when I in the Volumes of my Works, which are now going to the Press, shall be advanced so far. In the mean while I must confess, that they share the Fate of almost all the first Editions of my other Writings, which, as I said before, are never acknowledged by me. The Difference between a *second* Edition and the *first*, seems of so little Consequence to some, that my own People perhaps is not sensible of it; but, however, for *Word-bunters* the Disappointment will be very great; no Person being less yielding about Principles, or more tractable about Words, Phrases and Particles, than I: *In verbis facilis, circa res pertinax.*

I hope the Excellency of the Brethren's Constitution will shortly convince all those, who ridiculised them upon some Excrescencies very easily to be cut without hurting the noble Parts, that they have judged the *fine* Hand by the long *Nails*. *Ex ungue hominem.* I would however wish, that the Opponents had contented themselves with exposing Matters if not charitably, yet truly.

* *Luther's* Writings, a great Poem of *Tasso*, & *Buxtorff's Synagoga Judaica*, met with the same Inconvenience: in the first Edition of one of the Books of the former, the Number of the Faults amounted to one thousand. And the first Editions of the two last were scarce producible. One need not tell a learned Reader, that those premature Fruits are always the Effect of the Officiousness of overfond Disciples, or of the Eagerness of interested Booksellers.

16. The Person who offers to swear, that he heard me say in the Pulpit, that the *7th Commandment was not sufficient to prevent Adultery in the Christian Sense*, may take heed how he swears :

If he swears to the very Words I find alledged in Books, he forswears himself.

(1.) I could not have spoken of the *seventh Commandment*, because I being a *Lutheran*, hold that Commandment to be the sixth ; being far from taking what you draw from the second, for a Commandment yet in force. Because the Argument used there is, *that nobody has seen God* ; Deut. iv. 15. Whereas S. *Paul* and S. *John* declare, that God was manifested in the *Flesh*, that they and many Hundreds more saw him.

(2.) I can scarce have mentioned the Word *Commandment* at all, being very nice about Expressions capable to hurt the Ears of well-meaning People.

(3.) I can have said, and I suppose I have said, (because I believe so, and because no Christian can doubt of it,) that the Rule of old about Adultery is not sufficient to teach People their Duty now. And

(4.) If he swears that, he must swear too, that I borrowed my Assertion out of the very Mouth of our Saviour ; and I need not swear to that *Fact*, because every body can read the very Words our Saviour spoke to that Effect ; they begin thus : “ You have heard that it has been said to the Ancients, Thou shalt not commit Adultery ; but I say unto YOU, &c.

And why that ? “ If your Righteousness does not exceed, is not better than what you have been told by your Teachers, (the Orthodoxy of whom he recommends extremely on another Occasion) you cannot enter into the Kingdom of God.” Matt. v.

I never

17. I never said, *that our Saviour acted not with Caution enough, and that S. John acts better.*

It is a downright perverting of the Citation, which every body can see very plainly (*Maxims*, p. 223. l. 10—13. *)

Let every honest Man judge, if I preferred *S. John for his metaphysical Caution*, to the Simplicity of my Saviour, for whom I would give a thousand Lives.

18. I never called any Christian People Names, neither in *Jeremias*, p. 238, nor in any of my Books. That is a wilful Imposition upon the too credulous Reader.

I never called *the Clergy* or any of them *Satan's Professors*, neither in the *Zeyst Discourses*, p. 40. nor any where else.

But as it is notorious, that *S. John* called *Cerintus* the First-born of Satan; that *St. Paul* calls many Persons the Apostles of Satan; and that our Saviour calls *Peter himself* a Satan: So' I could be in the right to *caution* † a good Friend of mine against that unhappy Business.

19. Tho' I knew very well, that I could never have called the *Protestant Religion* a *Laodicea*, which she cannot be: Nevertheless I fought for it in the Place alledged (*Bud. Coll.* T. II. p. 603.) but find that I said there the direct contrary.

It was then that I met with a real Error of the Press the most unaccountable I ever saw; for, instead of *die Kleine*, which is the right Reading,

* If these Maxims of his were read, no other Remarks upon the Controversies against Him would be necessary, either to shew what the Man means, or what his Adversaries deserve.

† Which, by the bye, was so far from imbittering his Mind, that after his Death he left his Family to the Ordinary's Care, which is now an Ornament to our Church.

I found *der Engel* (the Angel) who is there quite out of his Place. || I hope that Error was none of the wilful ones we meet with sometimes in foreign Printing Offices, but was only a Mistake.

I shall but say in Conclusion, That I never called the Protestant Religion *Laodicea*, nor ever shall.

20. I never called Divines *Sacrament-Babblers*, or any Thing like it.

The Place referred to is the downright Opposite to any such Meaning. §

I rebuked severely those light-minded young Clergymen among the *Lutherans*, who ridiculed the ceremonial Part of their Duty, (a Fashion very common at that Time) and told them they should not turn ὑποκριταί, and *Scurræ* of holy Things, which was to me an Abomination. If they were not convinced, that Ceremonies, however plain and few, were of Service or fitting, they should leave them unused; should neither comply with them, nor mock them.

21. I said (pag. 423.) that *true Ministers* of a Church of Christ, and so ours too, in their different Stations and Countries, ought to be *living Images* of our blessed Saviour; I said modestly they *ought* to be, tho' the Apostles say they *are*.

22. It being once usual on the Congregation-Days, which were frequent enough, that we got fifty or sixty Letters from Persons of all Ranks to

|| The Words were to that Effect, *Ist Pauli Grosse Kraft in Asia von allen verlassen worden; was will die Kleine, der Gemeinde zu Philadelphia, anders erwarten*: So the Passage should be read, and the Corrector, or Printer, or somebody has been to blame. However, *Laodicea* is not the Name given to the Protestant Religion in the same Page, but a better Name.

§ The Book called *Remarks on Jeremias* is entirely written in *honorem Ministerii Evangelici*, and properly of that Part of it, which is *not* of our Pale.

be received into our *Congregations*; who wrote in such a Manner, as if their temporal and eternal Welfare depended upon their being received or not:

It was on that Head, and in order to stifle that Rage of coming among us, that I said in the Sermon, preached Nov. 22, 1744, that I was well assured, that *People who would have been saved in their own Religion, could be damned in ours.*

I do not comprehend, where the Opponents have gathered all the Nonsense they say thereupon. What could they have said more to the Purpose, if they had themselves spoken upon that Topic?

23. When any *Oeconomus* * happens to want to get rid of a rich young Man, who immaturity presses for being received, he may, shall, and will give him the same Answer as in Luke xviii. 22. which I did barely repeat.

24. When I had spoken (*Zeist Disc.* p. 362.) of a *Tractableness* like that of little Children, to be led, Step by Step, by their Ministers and the Church, not knowing what they did: I concluded the Period with these very Words (p. 363. l. 12.) *auf diese fuehrung halte ich nichts*, "That Leading I don't approve of." And it is however said, that I recommend the same, and great Things are built upon that Supposition.

25. The *Veil drawn before the Father's Eyes* might be taken for the Granting of David's Prayer: *Hide thy Face from my Sins.*

That would be Sense and an *Orthodox one too*; but I suspect that this was not my Meaning when I said so. I spoke then of the Retreat of God,

* A Bible Word, which has nothing to do with Money-Matters. 1 Cor. iv. 1.

Hof. v. 15. I will hide my Face, viz. in Displeasure, the Opposite of being permitted to see God. Matt. v.

26. I must be deemed *myself* a *Professor of God the Father*; I have composed and founded the Liturgies to him in our Church.

But because it is not in *Defiance to*, and in *Odium Filii Creatoris*, that I preach the Father; therefore I cannot be deemed one of the Angels of Satan, with whom false Teachers are compared by St. Paul.

27. It is no Bible Divinity neither, when one says, *God the Father is our Creator.*

No such Tenet is to be found in the whole Bible of the Old and New Testament. But when *Pf. 102.* it is said, *of old hast Thou laid the Foundation of the Earth, and the Heavens are the Works of thy Hands,* the Epistle to the *Hebrews* acquaints us, *that was said of the SON.*

That the *Son Redeemed* us, that will, I hope, not be contradicted by Christians.

That He *Hallowed himself in order to sanctify us*, are his *own Words.*

And St. Paul adds positively, that *Christ* is to us *Sanctification.*

If it is said, however, that God the Father, the Son, and the Holy Ghost created, redeemed and sanctify us *by Christ Jesus*, we will take no Offence, and moreover agree.

28. When I confess, that my Redeemer has also created me, I speak as much like a Man of the Law, as a Divine.

There were Times, when the Chancery of the German Empire counted the Years always *nach Gottes Geburt*, after the Nativity of GOD; an Expression, which if it was wanting in a Voucher of that

that Age, is an incontestable Proof of it's being supposititious.

Now I will tell you, my Friends, what our old *Saxon* Law held thereabout.

Gott schuff zuerst Himmel und Erde, und machte den Menschen; der brach den Gehorsam, darum gingen wir irre, bis an die Zeit, da Er uns erloesete mit seiner Marter.*

“ God at first *created* Heaven and Earth, and made
“ Man; who violated his Obedience, in consequence of which we wander'd astray, till the
“ Time came that *HE* redeemed us by his own
“ Pain.”

Des Freitags macht Gott den Menschen, und ward des Freytags gemartert um des Menschen willen; Er ruht auch des Samstags im Grabe nach seiner Marter †.

“ On Friday *God* makes Man, and on Friday he suffered
“ for the Sake of Man; He also rests on Saturday
“ in the Grave after his Suffering.”

Once more, Gott hat den Menschen geschaffen, und hat ihn mit seiner Marter erloeset, einen als wol als den andern §. “ God hath
“ created Man, and hath redeemed him by his Suffering, one as well as the other.”

29. Somebody is, it seems, not content with my calling the Holy Ghost a Mother. I mean neither more nor less, than the old Fathers of the Primitive Church, when they called Him so too. I follow this Idea simply, as did before me the great Dr. *Luther*, and the celebrated Dr. *Franke* at *Hall*.

Clemens Alexandrinus intimated something like it.
“ God is Love, and thro' Love did he suffer him-

* Preface to the *Sachsen-Spiegel*.

† L. II. Art. 66.

‡ L. III. Art. 43.

“ self to be laid hold of by us. In respect of his
 “ Ineffability he is Father ; but in regard of his
 “ sympathizing with us, He became a *Mother* ; —
 “ thro’ Love, he is become Feminine.” *Tract.*

Quis dives salv.

But good old St. *Macarius* is full and plain.
 “ When *Adam* (says he, *Homil.* 28.) had trans-
 “ gressed, and submitted to the Spirit of this
 “ World, then he saw no more either the true
 “ *Father* in Heaven, or that good and useful *Mo-*
 “ *ther* the *Holy Ghost*’s Grace, or that sweet and de-
 “ sirable *Brother*, our Lord.”

Dr. *Luther* adopts the Opinion of the Fathers
 concerning the Holy Ghost, and says, That He
 “ instructs, teaches and comforts us, as the *Mother*
 “ does her Child ; and adds, *This is the right De-*
 “ *fnition and Manifestation of the Holy Ghost.*”
Tom. vii. fol. 88—90. *Ed. Jen.* Again, “ Who-
 “ soever is a Child of Righteousness, he has that
 “ honourable *Mother* the Holy Ghost ; of Her he
 “ can boast and rejoice.” *Haus-Postil.* *Tom.* I.
fol. 140.

“ The Holy Ghost, says Professor *Frank*, di-
 “ rected St. *Paul* to paint him as the true Mother
 “ of the Children of God.” And farther, “ Who
 “ can deny, that these are the Effects of the
 “ infinite Mother-Love of the Holy Ghost to-
 “ wards those whom He has borne ?

30. The being *initiated into the Mystery of the*
Blood of Christ, is a very good Word ; it is never-
 theless true that I said not that *loco citato*, and that
 the Translation is a downright Untruth.

Is it possible that a *German* can translate *her-*
kommen, *coming out of the Midst of*, with *being*
initiated into, which is a going *thither* ?

31. Tho’ I never said nor sung, nor shall ever
 say

say or sing, those Words: “ *God’s Side-Hole bear my Prayer;*” yet I am sure that *David* made a Prayer pretty much the same, * and that *Isaiah*, Ch. li. and *St. John*, Ch. xix. 35. invite all good People to join with *David*. *Sursum Corda!*

Seiten-boele in German, and Side-hole in English are Expressions of a quite different Nature; as the Translation of *Leibes-boele* with *Hole*, is one of the usual Tricks in order to spoil Words, and to confound ἀγνεια, in English, Purity, Unschuld, with ἀκαλεια, Lewdness, Unzucht.

32. The Prophet *Hoshea*, ch. x. 11. and *Jeremiah*, ch. xxxi. 18. speak of *Calves*, (in the English Translation, Heifers and Bullocks:) But the *Pig* and the *Ape* were never in the Dictionary of our Poetry. I take them to be Inventions made to raise a Laugh against honest People.

33. I know not, if among the thousands of Persons who bear our Name, and among the many others who love it, some or other have used that Appellation, † which sounds ridiculous in English, tho’ not in Greek, Bohemian, nor German. I neither would use such Words, nor really believe that any but a Child has ever used them, on that Occasion. God is called in our easterly Hymns, (I mean those not made by *Moravians*) not only *Vatergen*, *Mutterlein*, little Father, little Mother, but also in some, *Goettlein*, little God.

Supposing such a Word as *Pappa* had once been used, addressing the heavenly Father, in a Verse made for Children; is it not much the same as the Syriac or Chaldaic Word, *Abba*, which the

* I will say unto God, *My Rock*, why hast thou forgotten me? Psal. xlii. 9.

† The Word *Papagen* to God, in blessing a dying Person.

Holy Spirit himself cries in our Hearts? And that other affectionate Phrase so familiar to Children, *Mamma* (μᾶμμη in Greek is a Grand or venerable Mother) were it any Thing wicked for them to apply it to another divine Person?

Is not τὸ ἀρνίον, so frequent in the New Testament, always a Diminutive, *little Lamb*?

34. The Saviour was never called *Mutter* (Mother) by the Brethren. But it is *Lutheran* Divinity, that He is so, and Father too; and is not to be contradicted.

35. The *Birds in the Cross's Air*, are very renowned throughout the Bible. Perhaps the same our Saviour speaks of, when he tells us, that *where the Corpse is, there will assemble the Birds*,* Matt. xxiv.

28. But as I desired my Brethren to drop that Expression, because it gave Offence, they were so good as to comply with my Desire.

36. Speaking by *Prosopopoeia* to Angels, Saints, Devils, and inanimate Things, is *German Church-Poetry*.

37. Tho' this had no Affinity to Image Worship, tho' Nobody revered all these Objects, nevertheless, Occasion serving, I must speak something of Images and Worship. At this Time *Idolatry* is of a very different Kind. An Author, who admires and offers Incense to his own Wit, is an Idolater of a far worse Kind, than that Simpleton who reveres the Representation of God manifested in Flesh. The first adores that nasty Beast of Selfishness; and therefore, instead of ridiculing the

* "Let it appear *we* are so, for here is the *Body*," (says Bp. Andrews, expounding it of our Saviour, *Serm. 10. on the Nativ.*)

Simplicity of the other, let such a wild Iconoclast read *Habakuk* i. 16. and become rather sensible of his own Impiety.

38. I always think as to those, who exposed the *Lutheran* Way of singing, used for so many Centuries, to the Eyes of the present Offspring of *Noah's* wicked Boy, who was turned out of his Father's House for his false Wit; I say, I am sure that all that Sort of People who occasioned Reflections on that *adorable Body* of our dearest *Saviour*, only to satisfy their ill-Nature and Fury against the Episcopal Church of the Brethren, and by absolutely ruining it's Character to get rid of it; it would have been better for them, to have been drowned,† before they did so.

39. The Style of a *German Hymn-Book*, how venerable soever the Quarter be from whence it comes, is so very peculiar to itself, as to be absolutely unfit to be laid before the *English* World. Not only some Passages in those Hymns would render them obnoxious to the Censure of those who are unacquainted with that Idiom, but, as the present Way of teaching in *England* differs so vastly from that of *Luther*, (which my *English* Brethren tell me, was the old *English* Way too) so it would be unhand-some not to alter the *Moravian* Style considerably, in order to insinuate *Moravian Truth*. And this altering of the Stile has been one of my Endeavours in *England* these seven Years; for I always blushed at some Translations made from the *German* Hymns and Sermons; about that therefore I have little more to say to *English* Opponents, but "Learners" must not be too much discouraged and alarmed.

† With a Mill-stone about their Neck, is our *Saviour's* Expression.

If a Divine of *Silesian*, or *Lusatian* Congregations tells you, that the Stile of our Hymns is not the same with the common *Lutheran* Way of singing in their Provinces, He would not fail to shew himself a Knave.

I put Yesterday into the Hands of a Friend a Collection of *German* Hymns, where *not one of ours* is to be found. I collected it out of a *Lutheran* Church-Hymn Book of the first Rate, not only in order to convince him of the Truth of my Assertion, but also to make him acquainted with those Principles.

I divided the Book into six Parts,

- (1) Principles.
- (2) Genius ; of two different Kinds.
- (3) *Naivities*, or Livelinesses.
- (4) Poetry.
- (5) Foreign and mixed Songs.
- (6) Mistakes and Nonsense, perhaps Errors, which tho' turned out of the Pulpit, are tolerated and continued in the Chorus.

I could fairly, in the Judgment of every Man, lay before the Reader a Specimen of what I speak of: But the Scorn and Raillery which would come upon the *Lutheran* Sanctuaries, will perhaps hinder me from ever clearing myself of certain Charges by a Method which would render common Matters of Faith the Sport of wicked People of all Ranks. Let my Antagonists therein have the last Word.

The Brethren's Church is a Motherly Sister to them all, who will not only give up her Phrases, (save but her Faith) but burn her own Fingers, rather than that the Face of her younger Sister should be burnt.

40. I will tell you my Mind about the Saints: Their Adoration, [Reverencing of them,] in the old oriental Way, has nothing erroneous.

The

The Adoration of the Saints in the Way of *Pagan* Deification, has never been the Doctrine of the *Roman Church*.

The Reality of that gross Mistake, happened to be greater in some of the *Greek Churches*, than in the *Latin*.

The Invocation, in the same Manner as we desire of a Bishop, tho' a sinful Man, to be blessed by him, seems very unnaturally to be disputed to the Saints in Heaven.

Why should not a faithful Bishop of *London* be a more powerful Protector of his Church, when in the Saviour's Company, than in the Time of his present Conversation, be it ever so holy?

When it is said, that the Sins of the People are such, that if the *three Men* should intreat the Lord, he would not pardon them; what is that but to say, that if the Sins were not so great, they would be heard?

So the renowned Text of *Abraham*, who is said to *know nothing* of his People, says no more, than that *Abraham* is in a Despondency about them, and having nothing to say in their Behalf, and being spent with useless Intercession, had renounced them at that Time.

If you think, however, that I was for introducing a Litany to the Saints; you are mistaken.

But why not, after all that Apology?

I will tell you: Our Saviour *incourages not* very much the *Veneration* of the Saints.

A good Woman said of his blessed Mother, conformable to the Words of *Gabriel* and of herself: "Blessed be the Womb that bare thee, and the Paps that thou hast sucked." But he answers her very coolly, and almost questioning the Matter. At another Time he declared his Disciples and other of their Kind to be his Mothers, and Sisters, and Brothers.

And as for the *Invocation*; when we are so pre-emptorily recommended to, and accepted by His Father, nursed daily by the Holy Ghost, and never forsaken by himself; because he has almost sworn, that he will not forsake us, *Heb. xiii.* surely He will not.

I would have considered the simple Invocation of a Saint of one's Acquaintance, as a *Rapture* of a Heart poor in Spirit, humbled, or broken.

Nevertheless, tho' I would have the best Construction put upon such a Deed *in abstracto*, (yea encourage it in regard to those, who are with us upon the Way, because it promotes Christian Unity;) I must necessarily discourage it in respect to the perfected Ones: And I must do so because they, being *perfect*, may clash with our *only good One*; which cannot be the Case with us poor Sinners, with any Appearance of Reason.

41. The Authors of some of our *Hymns* were very serious when they wrote them, and their Meaning was sometimes much approved of by me; but as their Style was not for every Country, so fearing, if I approved of them, and permitted them to be put into one of our acknowledged Hymn-Books, it would then give Occasion not only for the *Dutch*, *English* and *French* People to translate them, but also for the *Livonians*, *Estonians*, and the *Vandals*, and our different savage Languages to do the same, and thereby heighten the Oddness of the Expressions; I forbade the compiling of a Hymn-Book of the Brethren absolutely, till we were better acquainted with foreign Idioms.

In the mean Time I myself caused a little Essay for a Hymn-Book to be printed,* which could serve my People for a Sketch, how I would myself

* *Hirten-lieder*. Germantown, by Sauer, 1741.

treat that Matter for the future. But two Years ago, when I had finished my Course thro' the Principles of the *English* Divinity and its Expression ; (and I studied the Western Diction under two great Masters) Then I caused the Copy of a compleat Hymn-Book of our Church to be laid before the Commissioners appointed by the General Synod, in order to have it rejected or approved. And as that must have been the first Hymn-Book of the Brethren since 1570 ; so I wonder how it is possible for any one to produce Songs, taken out of the *Moravian* Cantional, and lay them before the World, in order to prove the Unsoundness and Absurdity of the present *Moravian* Singing, being so well assured that no Book of that Kind *acknowledged by the Moravians, and authorised by their Synod*, ever existed in our Times.

42. That the *holy Wounds of Jesus* consecrate the Christian for the chaste Performance of the conjugal Duty, as well as for all other Actions, is a primitive Thought of *Ignatius*.

The Prayer, upon which the Adversaries reflect, is said to have been composed by an honest Peasant, who was very serious when he made it *.

43. As I cannot help supposing, that all what is said, and consequently lyed, relating to the Matrimonial Matters of the *Moravians*, has been said or lied, in order to prove, not that we are holy Fanaticks, but *lewd Hypocrites* ;

So my Answer to that Article, is a flat *Denial*.

The Matrimonial Matters of the settled *Moravians* (for our united Brethren, the World over, never had any Regulations from us about Matrimony) were from the Beginning calculated for a

* It would have been as well, if it had not been printed ; but then somebody else might have handed it about privately, and made it much worse, and built sad Stuff upon it.

real Chastity, an exact Decency and Privacy, an honest Liberty, a noble Behaviour, reciprocal Respect to the Parties, and an unalterable conjugal Harmony

The wisest, tho' sometimes misapplied, Policy of every Christian Nation, has been excelled, tho' never refined upon, but perhaps applied by the *Moravians* with more Prudence and Opportunity.

The *Streiter-Eben*; the inward Degrees of Perfection; the Worship; the Sanction of the Act by the Presence of Church-Elders; the confirming * of Matrimonies already consummated, in order to render them more perfect; these are all downright Lies with respect to those *Moravians* whom I know.

44. As we are now about Matrimony, I will speak some few Words on that Topic.

Matrimony is the highest of all human Stations, the Fountain-head of all Degrees and of all Orders whatsoever among Men.

The first Man was the first King; the first Woman was his Queen, and all the Earth besides was subject to them.

Our Saviour has not lessen'd the Honour of Matrimony, to be sure: however, one must be very cautious, how to mix his thrice-sacred Person with the external Part of that noble Corporation.

45. Our Saviour became *One Flesh* with us, in order to make us *one Spirit with him*.

He himself, that true and only Life of ours, became the Example of his Brethren in all Manner of good Deeds, which become a private Man, and even condescended in fact to Handicraft; but never

* I am order'd to promise fifty Pound Reward to any body, who can prove, that any Marriage has been *made void*, in the common Sense of the Word, by Officers belonging to any *Tropus* among the *Unitas Fratrum*, upon any Account whatsoever.

J. HUTTON.
meddled

meddled with Government, (for our Saviour in his Conversation never taught his Disciples *Prudentiam regendi*, but that of obeying Superiors.) That was also his Case about Marriage; He never married. So no married Couple can presume to learn such an Act formally by Him, tho' ever so decent and holy, tho' the Act of begetting Children is the noblest of all Effects which can be performed by mortal Men; and therefore, ought not to fill their Imagination with impossible Matters.

Matrimony, as it is, is not fit for an angelick State, much less for that of the Assembly of the Righteous made perfect.

46. The matrimonial Customs some of the *Moravian* Church retain, * are, as it is already said in *the Rationale*, somewhat *odd*; not because they are in themselves against the Law or the good Manners of any Nation; for they are strictly the same as Custom has introduced them in all the civilised Nations of the World, and in some Cases, ordered by Law; they are in some Measure much *more* calculated for Chastity, Modesty, Decency, Convenience, Bed-Chamber-Privacy, (nor are they committed to the Elders as such, but to Elders sworn, as it were, to those Matters, as are in the World the Men — and Women-Midwives) than in any other Nation: But

* Mr. *Hutton* had written a particular Dissertation of the Marriage-Bed. All what had been laid to the Charge of the *Germans*, which the *English* in Union with them are entirely ignorant of, was taken Notice of there.

But when the Ordinary of the Brethren saw that Treatise, he declared positively, that he would not have those Pearls thrown before the Swine; that all what could be of any Use to the reasonable Public, would be said by himself.

That if such weighty Matters should be more useful, it must be then, when the System spoken of appeared; that however, it must be done by *arguing*, not *painting*.

In short, he would not have that Matter treated of any more, in his Books at least; and as this is his own Performance, so we were obliged to conform ourselves to his Sentiment.

they

they are odd, because they are used or renewed in order to prevent Mischiefs in the Tye of Marriages; when others commonly serve only to invalidate them.

What is said here, is the same they have proved to be Fact, when called upon by the proper Persons, and before the Commissioners of the Princes, who examined those Matters.

47. As for the *daily Worship* of the married pitch'd upon: The bringing it in, in that Sense, is a most nonsensical Scandal;

The *daily Worship* spoken of, being notoriously no other but what every Man, being the Priest of his own House, performs with his own *Family-Congregation*, (if in the Presence of Elders, it must be by mere Accident, but) before and with his Children and Servants.

That is the true and only Interpretation to be given to the Place alledged.

It is very true that our married People *worship one another's Soul and Body*; but making the *ἑνωσις*, of which *S. Paul* speaks so plainly and so respectfully, a daily Worship of the *Moravians*, is murdering common Sense.

48. The Stanza's mentioned in *Mr. Gambold's Preface* to the *Peremtory bedenken* of *Anno 1751*, as never seen by me, tho' charged on me; were truly such as I had never seen; and in order to render that Assertion still more intelligible, let me add to it, that I saw in the very controversial Books published in *England*, Songs and Verses confidently charged on me, which I saw *then* the first Time in my Life.

49. Hundreds of Verses, as I hear, were used by a certain Set of People * (whom I tolerated neither
more

* There was a Set of People at one time among us, who wrote Verses in such a Strain, as if they had been in Heaven already, before all that was human and sinful was done away and rectified; and supposed the Ordinary was not advanced far enough

more nor less than I am tolerated by others who are not of my Mind) in Publick or in Private, which I never saw nor can possibly have seen, tho' I sometimes have heard of them. The Authors would have burnt them (if there had been no other Way) to keep them from my Eyes.

50. As the Synod nor I never could nor would permit a publick Hymn-book to be printed or used till 1752. so were many Hymns *used by some*, which I neither did compose nor approve, yea, which I disapproved.

Had I prevented their being used, I should have, in my Opinion, done more lasting Hurt than real Good thereby; and therefore, I did not so much as endeavour it, because I was sure, I should be able to set all Matters right in due Time, preserve the Wheat, and gather up the Tares. †

51. The *Teachers* among us must take Heed how they speak in Public, in order to keep strictly (even in respect of Diction, *Illustrations*, &c.) to that truly venerable *Universality* of Christ, his Apostles, and the Fathers of that Century.

They would be censured by us, if they did otherwise. I for my own Part forbear to alledge in the Pulpit any Text, which a Man of Sense, proving himself to be such, can contradict. They speak naturally and familiarly upon other Matters in their

enough in the heavenly Life, to be able to comprehend their Heights and Depths; and who had the most extravagant Expressions at their Tongue's End. I shall not enter into more Particulars about People, who are come to sober Seriousness, and are not proud of their heretical Faults any longer, but are become as amiable and lovely, as true Repentance makes every Man; and, I might add, gives him an additional Lustre.

† Nay and get Tares (if I may so say) as much more valuable than the Wheat, as repenting Sinners bring more Joy to God than ninety-nine just Persons who need no Repentance.

private Meetings; but it must be always *agreeable* to their Pulpit Tenets, and never *contradictory*.

52. Our Teachers should be very glad, if they could make themselves understood * *by every body*, which must be always the Drift of speaking and writing to People. *Si non vis intelligi, non debes legi.*

53. The Brethren must take Care, that their *Interpretation given of Scripture be never contrary to common Sense*: because Bible-Divinity is the *right Reason*.

54. A Brother, as soon as he perceives that a Phrase, under Pretence to explain Matters, embarrasses them, or is likely to countenance an Error; then it is to be believed, if he can have another, he will not use that.

A Brother will shun these Words: **Seitenhoele, Chebett**, these seven Years, as delightful as they were to us in reference to *Isa. li.* and the *Canticles*. He will also seldom name our Saviour *the Son of God*.

Why? because the former, having been so sadly misrepresented, must not be used in Defiance; which would trifle away the Blessing, and give a Handle to heighten the *Metaphora*, and to lessen the Meaning.

And because the latter, *post motas Lites*, cannot be so securely used as before. The Equivocation is manifest: as every Christian is a Son of God, so it makes the Person so called *par Excellence*, perhaps the first of Men, or rather an *Amphibion* of God and Man, which is a gross Mistake. The *Son of God* is a theosophical Expression; but *Jesus Christ, the God over all*, is simple Divinity.

* His Books were never designed for those, to whom any thing therein is obscure.

55. The Brethren, when called upon to answer by proper Persons, never refused it. *

We give no body vile Names for being our Adversaries.

We never bestow the Title of Libels on Books supported by any Proofs but such as are libellous, or by Affidavits of Outlaws, which were never produced in Court till the Parties against whom they were made were absent.

56. The Brethren may not know half so much, as their Fellow-Christians. Why? Because they are of a *living* Body, which cannot turn the Book, until it gets Permission for it; which cannot read without Eye-Salve; which cannot understand, if the Meaning is not explained to them; which cannot hear nor perceive, if the Ear and Heart is not opened. And nothing of all that, is in the Power of any of their Teachers or Bishops to give them.

A Layman may know Things, of which a Bishop knows nothing.

But if he preaches it, before the Bishop gives Leave, he is either boasting without Cause, or that Spirit of Prophecy, not being subject to the Prophet, will not be believed by any advised Body.

* If the Brethren ever *denied* what had indeed been in *explicit Terms set forth and really written in their Writings*, that would have been downright *Lying*; a Sin as idle as wicked, because their denying of Tenets which were actually known to be theirs, tho' but by a few People, would be a sure Way to make all Men their Enemies soon.

But it is on the other Side monstrous, to search, among a thousand explicit Confessions of Truths dearer to them than their own Life, for twenty-five obscure Passages liable to *Misrepresentation*. The insinuating upon which Paragraphs, Words, Phrases, only in order to maintain and prove one's self perfect in all Words, *i. e.* infallible, would be Folly in us, tho' it is the common Case with all those learned Ridiculers and pretended Abominators of Infallibility. Truly a *Moravian* Brother is not Fannatic enough, to disturb the Church for a Word more or less.

57. A Brother may err, because he is a Man, but he cannot well become a Heretic ;

(1.) Because he is never delighted in Errors.

(2.) Because he never delivers, what he has not regular Leave to tell.

(3.) Because he is never opposed haughtily, nonsensically, or by false Allegations.

(4.) Because knowing more than his Brethren, is a Thing which makes none of us rejoice, but tremble.

58. If *one of our Labourers* has said, *When any one gives himself to meditate on the Bible, it is a sure Sign he never had a Spark of Grace in his Heart* ; he ought to have been accused to his own Congregation for a Dealer in nonsensical Witticism, or unbecoming Mysticism, and, if found guilty of such like Expressions, forbid preaching.

59. *Blasphemies uttered against the Bible* are, in the Mouth of a very Unbeliever, of the unfairest and worst Kind of ill-natured Stuff. It ought to be punished in the Mouth of a Coxcomb, and be pitied from the Mouth of a melancholic Fool.

60. I truly believe *that there were Persons among us, who said (tho' not boasted) that they read the Bible now the first Time in their Lives.*

61. The *selling a Bible, or giving it away*, may be good or bad, according as it is done.

62. I believe really, that *Incense was burnt* for St. Paul.

It has never been burnt for *Me*, but for our *Internunciatus* to the Greek Church in 1740, and, I hope, it was meant as no Idolatry, but Civility. *

I have

* As the Perfume in *Lutheran* and *Moravian* Churches is used to dissipate and correct the bad Air, occasion'd by the Croud of People, it may not be so well understood in Countries where Churches

63. I have from my Infancy seen, in my Country, and the neighbouring one, *Decorations of Altars with Wax-Tapers and Crosses upon them used in Lutheran Assemblies.*

I never introduced such Ceremonies, but suffered them in my Territory.

The *Brethren's Chapel* is to be seen every Sunday.

My domestic Chapel is very plain; no Image is to be seen there, nor such Decorations.

Moreover, there is hitherto not so much as a Communion-Table, nor a Font, both being always prepared only when Occasion offers.

64. I never affirm'd that my Brethren *are the holy Angels, coming with the Saviour in his Glory.* But that some of them will be among those *Saints, who accompany* our Saviour to his Judgment: Who will-deny that? not I.

65. I hope *those of our Brethren who were Jews,* will be of the 144,000 mentioned in the first Verse of the 14th Chapter of Revelations, but no others, most probably. I was not the Author of that Hymn. Though the Words themselves were very humble, *Unter euch bin ich zu bloede, unwerth, ohne widerrede, &c.* What Ostentation is there to be seen? *

Churches are seldom so crowded, or spacious enough to contain Multitudes without Inconvenience. In Gentlemen's Houses it is done to air a large Room where there is no Fire. And where I have travelled in many Parts of Germany, it is frequently used in the commonest Inns, especially in those Parts where the Ordinary was born and bred; and is one of the slyest Accusations to found something idolatrous upon against a German, that I have met with.

Mr. *Wh.* is the first Man who published it, the Author of the *Moravians compared, &c.* the first who found a Parallel to it in *Pagan and Gnostic Idolatry.* Let no body in 1755 presume to claim the Honour of the Accusation and Parallel, these two Gentlemen claim it.

* Whoever reads the Hymn indeed, cannot say with Honesty that he finds the Herrnhuthers called the hundred and forty-four thousand. But their Accuser is a protected Man.

66. *I expect not to be judged at the last Day, because I live in the Faith of the Son of God, who loved me and gave himself for me.*

Paul says, "if we judge ourselves, we shall not *be judged.*"

He says farther, His Brethren shall "judge the Angels," and rebukes them, for not being able to judge one another.

But all what I believe about that, is only in Obedience to the Word of Jesus, *whosoever believes in me, shall not be judged*, & *ἐκρίνεται*, *Joh. iii. 18.*

67. I never said, that one Soul of the *Wicked* will be saved in the Day of Judgment.

The *Wicked* will then depart into everlasting Punishment; and the Devils will not then be saved, when the wicked are bid to dwell with them.

68. But what's all this Noise about the *last Day*?

A venerable Brother, has, it seems, been abused for reminding his Flock of those private Days of Judgment, which *Jonah* in *Nineve* prevented; which our Saviour threatens perverse Nations positively with; and which *Alexandria*, *Jerusalem*, *Constantinople*, *Veneta* on the *Baltic*, *Plurs* in *Switzerland*, and a hundred more, are sad Monuments of. My Lord performed the Duty of a Christian, a Man of Honour, and a Bishop.

I will not now account for the last Day, or be bid to expatiate upon the *Universal Judgment*. Let us, my Brethren and Friends, take Care that we may not *share* in any particular Destruction.

69. I Will say no more; there is no right *status Controversæ* to be had; and the Parallel-makers will not help us to any.

70. For

70. For, considering what Abundance of crude Things have been uttered in a Course of eighteen Centuries, is it any Wonder, that whosoever will take the Trouble, may, in one Heretic or other, light upon a Passage resembling in Appearance another Passage in a very orthodox Book? Especially if we call to Mind, that the Hereticks borrowed most of their Hints from orthodox Writers, only wresting them afterward to their own Purposes. Such a Kind of Syllogism :

Thou teachest, that there is One only God :

But this the Jew also teaches,

Or, this the Socinian teaches too,

Or, this seems likewise to be the Opinion of Cicero in his De Natura Deorum :

ERGO, Thou art a Jew, Socinian, and Heathen — Has been often used before now : But in our Days, the thinking World have pretty unanimously exploded that Way of Argument.

71. But to descend more to Particulars : Is it possible for us to know, what is expected of us to defend as Truth, or shun as Error, until some Divine (if such as were not at all mingled in the Broil, would do it, it might be best) will please to give us first a direct and categorical Answer, and such as exhibits the *Sense of their Church*, to the following Questions, that are of Importance in Christian Divinity?

Is it we, or is it the Divines themselves that quarrel with us, who have found out so many various Readings, and so many *Dubia vexata* in the Scriptures, which they afterwards could not so completely give a Solution of? Why then do they rest the divine Signature and Pre eminence of the Scripture upon the Nicety of the Expressions, the minute Harmony of the Narrations, the Style, the Chronological, Mathematical, and Astro-

Astronomical Side of the Matter, and the logical Chain of Argument ?

Is it not better, that the Brethrens Church at least, (and perhaps many Millions besides of Peasants, Handicrafts-Men, Women, and some Students too that are but middling Genius's) singly seek God their Saviour in the Scripture, and keep and weigh in their Hearts what they find concerning Him? Will they not by this Method, certainly experience the divine Character of the Bible, even with regard to all those other Passages by Degrees, which the Holy Spirit will clear up to them?

Can such Persons, when asked what the Bible is? give a better Answer, than, "*It is that, which was written for my Instruction*, that I might innumerable Times comfort and revive myself with those beautiful Doctrines and Examples; since I may confidently expect from my good God every good Thing that I there read of?"

May we not many Times with great Safety define negatively, that a Place of Scripture cannot mean so or so, even when we are not able to say positively what is the Meaning?

Is it true, or not, that the Lord Jesus is that Deity which the Nations feel after, and ignorantly worship; and his Name that tremendous one, before which *every Knee must bow, of Things in Heaven, on Earth, and under the Earth?*

Is not He the very Cause of Causes, and therefore by all Christendom alledged as the Ground of all their Petitions?

Is it not moreover in itself a weak Way of Thinking, granting that the *Father* were to have some Pre-

Prerogative before the Son and the Holy Ghost, to suppose, that this must necessarily consist in his being the *Workman of this Universe*?

Is not, on the other Hand, the Father infinitely *more* honour'd by this Confession: That the Maker of all Things, the Sire of Time and Eternity, was begotten out of his paternal Bosom, and that the Holy Ghost proceedeth from him?

From the Beginning of the World till now, has the *Father* ever been worshipped in a more majestic Manner, than He is in that Allocution of the Brethren's Church in her Liturgy:

<i>Heiliger Vater Gott,</i>	O Holy Father God!
<i>Des. Gotts der Zebaoth,</i>	Of th' God of Sabaoth,
<i>(Der auch aller Welt Gott)</i>	(The whole World's God avow'd)

<i>Und seiner Christen Gott!</i>	And of his Christians, God!
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In the whole Christian Church, is any higher or more respectful Declaration towards the Father to be met with?

When Men make an Arrangement of the Persons in the divine Essence, with the least Intention, by such *first, second, third*, to establish any real Precedence —

Also when they arbitrarily ascribe some Work or Operation to one Person separate from the others, with an Imagination, that this Person shall hereby be rendered superior to some other in the same Essence: Is not this downright Heresy?

Is it an entirely correct Way of speaking, to say,
 “ I believe in God the Father, who made me ;
 “ in God the Son, who redeemed me ; in God
 “ the Holy Ghost, who sanctifieth me.” *

* It is truly against the First Article of the *Augsburg* Confession, and the *Athanasian* Creed.

Would it not be more orthodox, barely to express it thus? "I believe in God the Father, Son and
 " Holy Ghost, my Creator, Redeemer, and
 " Sanctifier?"

Might not the Father be as well stiled, in *this* Sense, Redeemer and Sanctifier, as Creator; and is He not so stiled in the New Testament?

And by the same Rule that he is said to have *created all Things* BY JESUS CHRIST, might He not be said equally to be the *Redeemer* of all Things *by* the same?

Will therefore our Saviour not be our Redeemer
 κατ' ἐξοχὴν?

Does not sacred Writ expressly attribute to the Holy Ghost likewise, both the Work of Creation and Reconciliation?

On Account of the former, has He not been called by the Primitive Church *Spiritus Creator*.

But as soon as Holy Scripture will express the Matter centrally and compendiously, is it not positively said of Christ, *Thou, Lord, in the Beginning hast laid the Foundation of the Earth?*

And is not the same said to be *our Maker*, who is the *Husband* of Souls? And the Son of Man, is He not asserted to be the *Everlasting Father*, the Father of Ages and Worlds?

In short: Is not Jesus Christ the proper and direct *Maker* of all Heavens, and of all Things that exist, visible and invisible?

Has not the same Jesus Christ afterwards redeemed us from Sin with *his own Blood*?

Did he not also sacrifice himself for our Sakes, to the End that we *might be sanctified through the Truth*?

Is the Notion of, *God of God, Light of Light, &c.* (yet so truly coeternal, that it was added, *non erat, ubi non erat*) a bare Invention of ours? or whence is that Language derived?

Is it true or not, that every Christian, so called, let him know, talk, and, in his Way, believe ever so much concerning God, is, so long as he has not yet learnt to call Jesus the *Jehovah*, accounted by the Holy Spirit not only for a Deist or Unitarian, (which is at present a very fashionable Name, tho' it will also suit a Turk) but for a downright *Atheist*?

Would not our Saviour's Word bear us out, if we should say, that the Holy Ghost *taketh of his* (Christ's) whatsoever he imparts to us; and that all the Connexion the Holy Trinity vouchsafes to have with our Hearts, is an Oeconomy condescended to out of Love and Regard to the Son?

Is it true or not, that the Holy Ghost preaches of nothing to the World, but *Jesus*; that the Sin He reproves the World for, is the *Not-believing on Him*?

Is it true, that the first Part of the Father's Commandment (or first Table of his Law) is purely this, that we *believe in the Name of His Son*? And that all the Worship that is paid the Son, is, in the Result, *to the Glory of God the Father*?

Do not all the Old-Testament Books treat of Him? For has any Patriarch in old Times understood a distinct divine Person, by the Word *Spirit of God*?

Could the Promulgation of One who was *His* Father, or could the Knowledge of his Spirit, in the Nature of Things, possibly precede the Manifestation of God in the Flesh?

Would not any Man, who had been the Bringer of such News, rather have been treated *then* as an Impostor?

(So they would have urged *Isa.* xlv. 5. &c. in those Times.)

Is not Jesus Christ the only demonstrable Object and Subject of the Old Testament? (Divines certainly are always at Liberty to seek and find Traces of a Trinity even in the Old Testament, but they will hardly be able to convince *Jews*, Deists and Unitarians therewith)

Does not the Scripture indeed plainly say, that the Son, who is in the Bosom of the Father, hath alone *declared* a Trinity?

Does not our Saviour insist, that *He* was the first who had made known his Father's Name, and that as a special Mystery for his Disciples?

Does not the Lord Jesus give this Account of himself and his heavenly Father, that he who seeth Him, may even say, he *hath seen the Father*: and does not the Holy Ghost rest essentially upon Him?

Must not a Man first come unto Jesus, before he can with any Right or Success make Pretensions to the Father? Is any one admitted even to the least Acquaintance with the Father of Jesus, before Jesus himself has introduced him thereto?

Does not Jesus Christ alone perfect all, who shall be perfected in Time and Eternity? Is He not both the original Author of our Life, and continually also the Life of his Creatures: our Redeemer, and still-progressive Redemption: our Sanctifier, and ever-continuing Sanctification?

And if we enquire after a Reason, why the Saviour would not reveal his Father to the Understanding

standing of Mankind, till He himself had first got Possession of their Heart, may not this be one, that He, as the Discerner of the Thoughts, knew very well, that the Light of Nature could not possibly lead the human Mind any farther than to its *Maker*, the Author of its Being :

And therefore if a Man, who had not yet been admitted to that new Scene of Love, his Creator's Dying for him, should hear a Rumour of his Creator's having a Father, it would only unreasonably shock him ?

Is not the whole Pretext of adhering to the Father, so long as a Man has not yet received, nor is willing to receive Jesus as his God, a vain Imagination ?*

Can any sensible Man ever imagine, that Paternity, or the Title of *Father* in the Godhead, stirs up any carnal Idea ?

Can any one think of a more natural and suitable Appellation for that Divine Person, by whom we are *born anew*, than to call that Person our *Mother* ?

Would it not mean-while be a most horrid Thought, to infer that the Holy Ghost, who proceeds from the Father, and therefore is inevitably his near *Companion* and *Consort*, (the Words are such as human Speech affords, and no *Gender* is thereby indicated) lives with him after some fleshly Manner ?

Can any but a Satan put it into a rational Man's Head, that the Holy Spirit, because He brooded

* The *Lutheran Divines of Wittenberg*, being once consulted about that Case, delivered it as their Opinion :

“ That the God, whom a Man fancies himself possessed of, separate and out of Jesus, is not only a Phantom of the Brain, but an accursed Dung Idol.”

over the Creation to vivify it, and overshadowed the Virgin *Mary* to quicken that sinless Child in her Womb, is therefore really like a Woman, or a Female among Animals ?

And what milder Censure would it deserve, should any one dream, that there is any Thing fleshly in the heavenly Father's begetting, or the Holy Spirit's bearing, our inward Man ?

Is any Imagination, but such as is disposed like that of a Dog or Swine, capable of mingling the now-ruling Ideas of a carnal Cohabitation, with those Scripture-Expressions (pertaining to our very Christian Faith) which set forth Christ as the *Bridegroom* and future *Husband* of all faithful Souls ?

As there are several Comparisons used in Scripture, for instance, the heavenly Father compared to a King, who makes a Wedding for his Son and future Daughter-in-Law ; the Descent of the Holy Ghost compared to hovering Flames of Fire ; the holy Body of Jesus, compared to a common slaughter'd Animal ; the everlasting Marriage of Christ and his Church, compared to the bodily Wedlock of Christians : Is not, among all these, the last Comparison much the most honourable, and least inferior ?

Nevertheless, is it not obvious of itself, that all such Descriptions, tho' they command and procure holy and reverential Thoughts in the married Life of Christians, are not to be extended farther than the Similitude was meant ?

Tho' we dare by no Means transpose the Titles of the Father and the Holy Spirit, and call the former Mother, the latter Father ;

Yet may we not without Absurdity call the Saviour *Father*, as He also styles us *Children* ?

May

May we not moreover ascribe motherly Functions to Him, since He compares himself to the *Hole of the Pit, from whence we are digged*; to a Person in Travel, surrounded with Sorrow, but who will soon no more remember the Anguish, for Joy that a Man is born into the World; to a *Hen, gathering her Chickens under her Wings*; stiles himself also a Body (*John vii. 38, 39.*) out of which the Spirit should flow into all Believers, and of whose Breasts they should drink? In short! is not Jesus, and will He not continue in Time and Eternity, *All*, whatever good Thing we can name or think of?

Is it not true, that the whole Fulness of the Trinity *dwelleth in Jesus Christ bodily*, and that by a Compact or Decree?

Wherefore do the *Lutherans* omit the so called *second* Commandment in their Catechism? Does not the proper Reason of the Prohibition in that Commandment, not to *make* any Likeness, namely because *as yet* Mankind had really *seen no* Likeness, cease at present, since now that God, in whom all was concentrated, has appeared visibly in the Flesh?

Did *Paul* commit any Offence against this Commandment, when he *evidently set forth*, and *painted* to the Life, *Christ crucified* before the Eyes of the People, till the same Features were formed in their very Heart? (*Gal. iii. 1. iv. 19.*)

Is not the very corporal Delineation of the Saviour, in the several Circumstances of his Life and Sufferings, a truly edifying Thing for Christians? Or is one necessarily a better Christian, for being a hot Iconoclast?

And supposing we indeed saw a Man looking at a Picture of this Kind with Emotion of Heart,
and

and preferring it before all Effigies or Statues of the dearest Persons to him in this World; would that be more strange or fantastic, than to have and value a Picture of his Friend?

Besides, can there possibly, while the Soul is yet in the Body, be any Act of Meditation upon some true and holy Matter or Object, such as in fact has once been visible, without some Degree of what we may call *painting* of it in the Mind? And is it not the greatest Absurdity in the World, to condemn all Images which present themselves thus inwardly thro' the imaginative Faculty?

Can, when *Heb. ii. 17.* is attended to, our blessed Saviour be *taken down* too much, (as some are pleased to phrase it) or too mean Cases be supposed of Him in his State of Humiliation, that are but incident to human Nature, and not sinful?

Suppose, in describing our Saviour's human Life, even the *ἀφ' ὧν* had once been mentioned; is not that a Word which He himself did not disdain to take in his Mouth, *Matth. xv. 17.* and is not the proper Effect of it, as applied here, a deep Sense of Gratitude for the divine Condescension to such poor Clay as ours?

Is not rather the Refining upon, and making something merely abstracted and spiritual out of the Circumstances of Christ's Life and Passion, an old Artifice of the Devil, having this abominable Tendency, to abolish the Cross of Christ by degrees out of the Christian System?

Is it not also an impious Boldness, by such Criticisms, to expose the noblest Hymns, that are of long standing in the Christian Church; and in effect to pronounce many Children of God, who have

have rested in Honour for whole Centuries, Enthusiasts?

Had not Types of the *BLOOD of JESUS CHRIST*, a thousand Years before, a great Effect on the destroying Angel, on Disasters, and even for the Consecration of Persons and Things? And would it not be great Absurdity, to suppose less of the Antitype, than the Type?

Are not our sinful Members truly mortified and deadened by the Body of Jesus? And is not the drinking of his Blood, the Means of preserving the new Man alive?

Are not Angels and Men to perceive the Seal of God on the Foreheads of the Faithful? And have not Children of God looked, themselves, sometimes like Angels?

Has not the bare Touch of Jesus and his Apostles cured People bodily? May not the Faith and Gifts of one Person influence, and rest upon, another? Were not the primitive Ordinations performed in this Supposition?

Is not the whole World our Saviour's Empire? Is not Christendom, by Right, his peculiar Possession and *Theocracy*?

Is not therefore every Christian Society more or less happy, in Proportion as it can discover within it more or fewer Footsteps of the reserved Rights and Exercise of this *Theocracy*?

Is not Jesus, in Course, the Father and Senior of all the Children of God?

Is not the Lamb the Head of the four and twenty Elders round the Throne?

Is He not the Minister and *Liturgus* of the true Tabernacle under the New Testament?

Is He not the Arch-Penitentiary in His Father's

Audit-Chamber, in whose Breast all pardoning Power lies ?

Is He not the Apostle of our Religion, and the High-priest of our Church ?

Is He not the Negotiator between the Father and us, whenever we are to have a gracious Visit ?

Is it not He, who shall once on His Day present to the Holy Trinity the whole Church with these Words : *Behold, I and the Children which Thou hast given me ?*

Will not our Saviour's coming to Judgment be the most solemn Act or Scene that was seen ?

But will there not also be an Advent of his ἐν ῥήματι, after *the same Manner*, as He was seen to go into Heaven ?

Now at his Ascension was there the least Noise or Solemnity remark'd by the Apostles ?

Is it true, that the Lord Jesus has not been here already since that Time ?

Since his Ascension, at least four or five Apparitions of his are recorded in the Bible : But did they ever imply, or tend to, any enthusiastical worldly Monarchy of the Saints ?

Does any one assert, that by the *Lamb's Bride*, the *Moravian Church* is meant, not to say *exceptivè*, but even *emphaticè* ?

Can it be said of those just and righteous ones, *Matth. xxv. 34.* that they do not come at all into Judgment ?

But of Believers (whom in *Matthew* our Saviour distinguishes by the Name of His Brethren :) is not this said ? εἰς κρίσιν οὐκ ἔρχονται.

Is He not in the meanwhile *with us all the Days* ?

Is He not in the Midst of us when we are gathered together in his Name ?

Now,

Now, shall young Children, for Instance, be taught to think and speak metaphysically of Him, and his Relation to us ; or rather childlikely and familiarly ?

Is there any thing foolish or enthusiastical in it, if they were to invoke the Saviour's Assistance in every even the smallest Thing, which they are doing in Obedience ?

Is it not on the other Hand certain, that every Thing prescribed a Child by it's Parents and Governors, and every Thing which any Christian Man does in general, must bear to be conferred about with our Saviour, or else it is Sin, and not of Faith ?

Was it not the Lord Jesus, Creator of Heaven and Earth, who also made Man at the Beginning ?

And was not the same Lord Jesus designed to be the true and only Bridegroom of the human Nature which he formed ?

Did not the human Soul thro' the Fall become an *Adulteress*, in that she not only sinned in general against God, but in particular prov'd unfaithful to her Bridegroom and Husband, who had made her ?

Is it true, or is it not true, that God the Maker of the World, and that Child, who lay on Straw in a Manger, is but *One Christ* ?

Is it true or not, that *Immanuel* was indeed a Boy or Male-Child, and was circumcised in his holy Sex-ascertaining Member ?

Has not the Church universal appointed a solemn Festival in Honour of this holy Act ? And do not all Christians, from the least to the greatest, as well all married People, as all Children in their growing Years, derive it from the Merit of Christ's Circumcision, that their Members need

no more serve Sin, but may become Members of Christ?

Must not this holy Meditation keep the full-grown Youth chaste, and teach them Reverence for their own Bodies; teach the Married to keep the Marriage-Bed undefiled; teach Persons who attend Children, to consider their Charge with Respect, and render the least light or indecent Usage of the Children like Coals of Fire upon their Conscience?

A Man therefore who exposes the holy Manhood of Jesus to the Laughter of the World, under whatever Pretence, and would suggest (as some of our Adversaries abroad have done) any possible Association of Ideas between it and *Phallus* and *Priapus*, and the like Obscenities; is he not guilty of Blasphemy, such as formerly would have been punish'd with the Loss of the Tongue or right Hand?

Can a Believer do any better, than to commend his Soul to his faithful Creator, Redeemer and Sanctifier, Jesus Christ?

Is it true, that none of us lives unto himself, and none of us dies unto himself, but to our Lord Christ?

Is He the Master, to whom we stand or fall, wake or sleep? in whose Name we eat or drink?

And if we marry, do that also in the Lord?

Does not the Church of *England* assert, that, "the
" State of Matrimony is an honourable Estate,
" instituted by God in the Time of Man's Inno-
" cency; that it is consecrated to such an excel-
" lent Mystery, that in it is signified and repre-
" sented the Spiritual Marriage and Unity betwixt
" Christ and his Church, &c."

Must

Must not, among Christians, even the Seed or seminal *Stamina* also, (with earnest Prayers) be sanctified thro' the Blood of Jesus, as much as any other Faculty; since only thro' this Blood, the Children of Believers, whom *Paul* will not have accounted unholy, can be hallow'd?

Are there not sworn Midwives in all civilized Countries? and are not such-like Offices of Charity always consider'd with Gratitude and Respect. Must not any one, who should make a Talk of, or crack Jest upon, the Assurances lent at Child-bearing, suckling, and other Occasions of the married Life, be hiss'd at by sober People as a Monster; as one, who by casting Ridicule on the most serious and Christian Direction of the Circumstances of the married State, concurs (tho' perhaps unawares) with the high Taste of this Age, which is, to laugh at the Matrimonial Noose, and to like Sodomy, and other Liberties, better?

Was a Law given for the righteous Man? Was not that Method of reducing moral Rules of the Heart into outward Commands and Prohibitions, a Thing that came in after?

Can the preaching of the Law work any Thing else but Wrath?

Is it true or not, that Christ is the End of the Law? and that the Gospel was given for this End also, to effect true and substantial Holiness and Life?

Is it not the very best Method for *procuring* Obedience to the Moral Law, in its most spiritual Extent, to bring Men to believe in Jesus, and fill them with Gratitude towards his Propitiation?

When

When the Apostle speaks of *striving against Sin* (since he speaks a little before of the spoiling of Goods, and in the same Place, of bodily Martyrdom), can this be interpreted of any *inward* Struggle, or Contest of the Heart within itself? Rather, without Need of any such diffident and wavering Struggle, ought not Sin and the Lusts of the Flesh to be *now* boldly arrested, and always directly *crucified*, as Men deal with a condemned Malefactor, in consequence of the powerful Sufferings and Death of Jesus?

Is it when we are under Grace, or when we are under the Law, that Sin *reigns in our mortal Bodies*, and stirs up Lusts?

Is not the Dominion of Sin at an End, as soon as we are in Christ, under Grace, and under the Leading of the Holy Spirit?

When one confesses his Sins to his Brother, cannot that other pray for him, that he may be healed?

But if one will confess, and yet conceals what he should principally confess, is he not a Deceiver, and somewhat in the Case of *Ananias* and *Sapphira*?

He that is authoriz'd by the Saviour to forgive Sins, doth it not follow that he also retain them, yea sometimes deliver to Satan?

72. It seems, that my publishing of all *the Results of our Synods* we ever had till the Year 1749 (which we laid down before the Church of *England* in 1750) had not been sufficient to convince People, that

(1) We hold it unlawful to *break the Tie* between Parents and Children. And,

(2. That

(2.) That we hold it, *on no Occasion*, right to do evil, that Good may come of it; * and that we, with St. Paul, always deem that Doctrine to be a damnable one.

73. Permit me, therefore, to repeat to you a little more of our Principles; at least, of those, which are each of them capable to kill ten Errors, and to lay waste an hundred false Accusations.

These are common Maxims among the Brethren, and even such, which could be deemed a customary Right, *ein Herkommen*.

(1.) We bear with every one, who is not convinced; but after Conviction expect a Conversation *ἀγίαν τῆς μεταβολῆς*, or to part with one another as soon as possible.

(2.) We avoid by all Means to become suspected to the Magistrate, with any Appearance of Reality.

(3.) We pay a scrupulous Regard to the established Clergy of all Christendom, and honour the Zeal of every one in his Way.

(4.) We never weaken Religion by shewing the Baseness of professed Divines; not even by bare exposing their Arguing, if it proves quite infamous.

(5.) We hate Mutiny and Party-Zeal. We perform the Duty of a Citizen with a singular Chearfulness, and are truly afraid to give any People in the World the least Suspicion of our incroaching upon their Rights, interfering with their Commerce, occupying their Spots of Ground, or increasing their Poor.

(6.) We contribute willingly to any good Purpose, but never share in any Benefit, arisen from such Contributions.

* I suppose it to be a Surmise of some pious Man, who happened to meet with another as pious as himself, who fell together into the Sin they furnished the Ordinary was guilty of.

(7.) Altho'

(7.) Altho' most of us purchased the Liberty of their Conscience with the Loss of their All; nevertheless they never had any Charity bestowed upon them by their Fellow Protestants, nor asked any.

(8.) When we are desired to make Establishments here and there, it is always at our own Expence; and if Loans are offered to us in order to facilitate the Matter, we repay it with all Speed.

(9.) We paid hitherto the Debts of all our Brethren, if duly informed.

(10.) We are so well known to our Neighbours, that all our clearing ourselves of Accusations appears to them quite needless, and out of Character with us. *

(11.) We never apologise, but by Order of the Powers, or an equipollent Advice.

74. I humbly think; (if one will needs suppose the oddest Contradictions to be really our Case,) that it would be best for the Public, to take it always for granted concerning any even *written Pieces* of ours, which seem contrary to the known Tenor of our public Preaching, that they are only owing to the private Efforts of some little Genius, who aimed at flying very high; and therefore, despising such Pieces, to take the true Measure and Notion of us from our *Preaching*.

75. Again, People should rather be encouraged to follow those *Virtues* of ours, which are *seen* in hundreds of Instances, (wherein we fulfil the best Advices of your *English* Preachers than to go about to scandalise the Public with enumerating those secret and *unseen Vices* and Abominations, the Existence of which no body can be very well sure of.

* Had we been very forward in answering the Charges against us in this Country, we should have lost our Credit instead of establishing it.

For thousands of worthy People have been traduced in like Manner by their Enemies, without living long enough to see themselves cleared, tho' their Innocence has been invincibly proved by the best Authors, perhaps a hundred Years after.

Which Turn and Upshot of the Affair, might certainly be expected sooner in our Case, would but the supreme Magistrates be pleased to cause the authentic Minutes of their *legal Inquisitions* for these thirty Years into our regulated Congregations, and the Reports given *ad acta* by the Commissaries (who were generally chosen from among our declared Adversaries) to be printed and published.

76. I can scarce ever have written a *Letter* to that Court in Question, *in Conjunction* with my Brethren: We wrote then always separately, because we differ'd too much in the Matter of settling Discipline and Jurisdiction.

77. So, Things which were not designed to be made public, were made so *without my being able to binder it*.

Their having been *published by me* would not have altered the *Nature of them*; but the Phrases, and the wished for Faults would not have been found there, nor the many Mistakes and Nonsenses have crept in, *if I had published them of my own Accord*.

78. An unhappy Disobedience preached to the Brethren by their Fellow-Christians, and unhappily brought about when their Friend was among the Heathen, had cost them four Places, a Million of Crowns, and their Character in the World.

I am sure that many of the Brethren in reading these Lines, will sigh and groan, and perhaps cry out, that when they were obedient to their Friend,

H

(which

(which was but Bible and Reason) they were a happy People, nursed by their Friend, increasing daily, and very much respected even by the World.

79. In the introducing of my *Argumenta Regum* *, are as many Blunders as Lines.

(1) We had no Difference with the King of *Denmark* on any Account. He was our gracious Protector in four Settlements we had under his Sceptre.

(2) We had no Difference with Him in *Denmark*.

(3) As that Letter was written in 1747, it was five Years after we had retired from that King's *German Dominions*.

(4) But, as I found some other Lords of this Earth would be as eager after certain Matters, which might cause some little Altercations, as the Ministers of that County were; it was spoken of other Princes, and in order to avoid such Arguments, and not to bring them on the Carpet.

80. I have no Jurisdiction at all in any Part of the World, neither spiritual nor temporal; one of our Tenets being, that a Christian Bishop ought to have none, and that the least Shadow of a Business so foreign to his Character, far from being of any Use to a true Clergyman, must quench his Spirit.

Moreover, from the very Moment of my becoming a Teacher, having quitted all my temporal Rights, Titles and Chattels so fully, that I have

* What strange infamous Doings are these! Not only to publish private Letters of a Man living, without his Consent, and in order to ruin effectually Him and his People; but to falsify them! Was it for this such Writers are countenanced?

not reserved for myself a Penny of my Revenues, (being sure, that labouring with my own Hands, as I do Day and Night, I will always have more Store of Nourishment, than Time to take it ; and as for Rayment, myself being above the Rule of Modes, it will also do very well :) I wish no more than to live in Love and Friendship with every Body ; and nothing is more unwelcome to me, than to do a Thing unwelcome to any Body directly or indirectly.

81. But to tell you all ; I was not always so : and nothing less then, when I, being very young, was finally resolved to be one of *His* Champions, who was my Redeemer, if even Christendom itself should cease ; and seeing that the Temptation would be great for me, and mistrusting my natural Heartiness, I resolved to get rid of the World, of Friends, Acquaintances, Family-Connexions, Country, *Coute qu'il coute*.

I set out with that Resolution, when I, being but a Boy, entered the House of my Uncle, the then Grand-Master of the Ordnance at *Dresden*, who was very good to me.

I treated him very respectfully, but let him know, that I would act conformable to my Principles, at the hazard of his Displeasure.

So I acted every where ; with all my Parents, Friends, Patrons ; in my Travels ; in the Midst of one of the most brilliant Courts of the World.

I was always the same Man. And so I went on.

And all that Time I was in a continual War with the Sin *about me* ; so that my personal Description in a certain Rescript of 1736, is not very far from the Truth in that Particular.

Tu contra audentior ito ! was said in a great Council to be the Motto of your Friend.

My last Action in that Way, was the *Answer* I wrote to a pretended Edict of the King of *Sweden*; which I published and caused to be distributed *ad aedes* in *Ratisbon*, and which has been since the Basis of the Transactions of many Courts with the Brethren.

The happy Year 1736. was the Preparatory to another Behaviour.

I, seeing that I had now got the better of my Fear, made no more Difficulty to quit a Demeanor of twenty Years, so contrary to my Inclination.

Which, when I saw a great Prince of that Time, was already so settled, that it was not so extraordinary that He could not comprehend, that he was with the same Man he had heard of.

I made my general Confession to that Prince, and when he asked me: "Why I was so cruelly persecuted and misrepresented?" I told him plainly: "That I deserved it: because I had been upon very indifferent Terms with every Body, save the poor, and the scrupulous, and the despised, and the persecuted, and the miserable ones, who had always in me an assured Friend."

I told His Majesty, that the World having been tired with my odd Way, at length made me *Paroli*; and that now, when I fain would be kind to her, she would not accept of my Kindness.

82. Indeed, after having quitted Posts, Honours, Hopes and Fears, and embraced the State of Rest, I found myself at such an Ease, that I minded my Play-Things (*Pj. v. 11 Prov. viii. 30.*) more than my Books; which my new Colleagues, the Doctors, liked not better, than the World my former Seriousness.

But

But as Favorites of Princes care not much for others, if they please their Master: So I was content, to be permitted by Him to imitate now that Friendliness of His, and of his Father.

My Grief was incomprehensible, when I saw myself, by my new Office, forced at Times to be positive and severe.

My Joy is unutterable, which the bare Hope gives me, of laying my Staff at His Feet, before I see Him; and to become a simple Sheep, intitled to lose itself in the thickest of His Flock, unobserved, unnoticed, unseen, but happy, and resolved that the Fate of my Fellow-Sheep shall be mine.

Perhaps my Antagonists will curse even this Happiness;

But you, my Friends! and you good People of all Persuasions! wish your Fellow-Christian well, and pray to God to bless him, and make him a good Child.

Lindsey-house,
March 21, 1755.

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POST-

P O S T S C R I P T.

BEFORE we proceed to the Third Part, I must caution my Reader about the following Circumstances.

In the first Place, we have at least IV *Tropus's* or Branches, and Regulations accordingly different; beside that those Congregations which live together upon the Footing of a *Township* or Manor, and also the Pilgrims, have a Discipline different from them all. Consequently, one must not always say, *The Moravians*: For that is as if I should say, *The Englishmen*. It will also not serve, to say, *The Brethren*: for that is but the same as to say, *The Protestants*. Nor must I say on every Occasion, *The Herrnkuthers*: for that is as if I should infer, Such is the City Regulation in the Garrison of *York*, therefore it is also the Ship Regulation on board the Admiral of the Blue.

Again, I must not argue from Individuals to the whole Branch, and say, such a one was a *Moravian*, and he has done this or that; therefore, *the Moravians* do so. For this would be just the same, as to say, Such an *Englishman* has drank a treasonable Health, therefore *the English People* are disaffected to the Government.

In short, nothing is decisive, but either quite general Principles, or particular Rules of a Place with regard to that Place, its regulative Order; and when such a Thing is alledged, it must be seen whether it is spurious, or authentic; if the latter, it is decisive.

As

As to what concerns Facts, or Misdemeanors, every punishable Thing is accordingly punished, in the very Person and Place where it is found; or the *Unitas* does not interest itself therein. But we shall always, as soon as we can, deliver Persons, intrusted to us, out of the Hands of such Executioners, who, under Pretence of opening a Vein for their Health, seem willing to cut thro' their main Artery; which abominable Sort of Officiousness is nothing new, since in the Times of the old Prophets, the Lord says, *I am very sore displeased with the Heathen that are at Ease; for I was but a little displeased, and they helped forward the Affliction.*

In regard to the Third Part of this Work, (which will indeed consist mostly in Vouchers and Quotations, but which, on many Heads, are better than fresh Answers,) I would beg that it may be read with Consideration and Attention.

There it will appear,

(1.) That the Ordinary of the Brethren does not in every Particular think altogether like his Brethren.

(2.) That we are not rejected and disowned so universally by the *Lutheran* Divines.

(3.) That our Principles are *Lutheran*.

(4.) That even the Brethren's Style in their Hymns hitherto, has been *Lutheran*.

(5.) The Reader will perhaps meet with a farther Explanation of some Facts. And will see

(6.) That the Brethren's Congregation has seven Years ago re-establish'd her Matters in better Order, than many may suppose.

Corrections and Emendations.

PAGE 15. *l.* 25. *read* (I mean such as were not — *P.* 25. *l.* 21. and the real Fathers of — *P.* 26. *l.* 33. — is plain Divinity. *P.* 27. *l.* 6. supported by any other Proofs but — *l.* 13. until it gets Permission *αὐθις*, from above, for it. *P.* 30. *l.* 32. I will say no more about Tenets; — *P.* 34. *l.* 18. called by the Apostles and also by the Primitive — *P.* 35. *l.* 1. *read the Question thus.* The Notion of the *God of God, Light of Light, &c.* his being so truly co-eternal with his Father, that it was deemed a Blasphemy in old Times to use the Phrase, *erat ubi non erat*: Is this a bare Invention of ours, or whence is it derived? *P.* 38. *l.* 11. the forced-in Ideas of a carnal — *P.* 39. *l.* 30. Is not the corporal — *P.* 42. *l.* 12. that ever was seen. *P.* 44. *l.* 15. Association of Ideas in any Christian Mind between it and — *l.* 17. guilty, on the one Hand, of the most infamous Detraction, and on the other, of Blasph. — *P.* 45. *l.* 29. *for* and Life, *read* of Life. *P.* 48. *l.* 4. Fellow-Protestants upon that Account, — *l.* 23. little Genius among the Brethren, —

Also in the *First Part.* page 51. *l.* 34. *instead of* Ember-Week, *read* Passion-Week.

Thus far the Corrections, which the Author himself made in revising the Sheets. I must add thereto, with regard to the Article of the Sermon on the xith Sunday after Trinity 1746, (treated of, *page* 8) that it appears He had but a very indistinct Idea of the Charge. I have spoken with him since, and I must refer to what I said upon this Head in the *Additions to the First Part*; and must add, Either that Informer should have said *more*, or *less*, and should not have left with Mankind Half the Story. He knew certainly, his Account would infallibly cause horrid Ideas to be raised without Justice; whereas the Cause of Chastity and Virtue was not abandoned in that Sermon, but enforced strongly

ly by the Addition of the Strength produced in its Favour out of the Holiness required in the New Testament. Now tho' that Informer could with equal Truth possibly swear that C. Z. used those Expressions, as any Heathen could swear *David* said, "There is no God;" yet what an Horror must not every candid Man have for *such* an Account of Things? The Ordinary has explained himself in *Περὶ ἐαυτοῦ*, and in forty other Places perhaps, about the Commandments.

As soon as the third Part appears, which is ready for the Press, and will be published in proper Time, (especially if we see a Desire in the Public to look into and weigh our Matters and Doctrines) I hope every impartial and unprejudiced Reader will be satisfied, that there have been given sufficient Answers to the Charges which have hitherto appear'd against the Brethren; and then I hope, we shall not be perswaded to enter any more the Field of Controversy upon any Account whatsoever.

Those who have nothing else to do but to write, will write for ever. Much good may it do them! Those who have Pleasure in reading evil Stories of their Neighbour, will always read: Be it so then.

As one of our soberest and most serious Maxims is, to avoid making Profelytes to our Churches; the Writers against us, if they also help forward that good Design of ours, will do us a Service, in which they may succeed better than we, and will be a Means of keeping our little Boat from being overloaded. We shall sail the better.

The Truth of the Gospel will always be to be come at, so long as the Bible remains free to be read by the Vulgar; and the Honour of Christ will in some Measure be safe, till the *Albanasian* Creed and the 39 Articles be turned out of Doors in *England*: And we shall be extremely glad, to see the Wish of the late Bishop *Gibson* fulfill'd, that

the English Church may not be robbed of her best Souls by her Sister Church; which will be best brought about, by the Clergy of the established Church taking Care constantly to preach Bible-Divinity. See the *Exposition*, Part I. § 124.

If the People of any Religion, or lesser Sect or Division of Christians take it upon Trust, that *their Priests Lips preserve Knowledge*, they may still be deceived by the Priests of all Religions. Since the Bible is open, the *Hearers* are blameable, if they hear, or are misled by, false Doctrine. In *England*, Providence has procured a Compendium of Doctrine in *the 39 Articles*; if a Hearer is too lazy to make himself Master of the plain and obvious Sense of those, or too indolent to compare the Sermons of his Teacher with those Articles, for the teaching of which he is fed and cloathed; such a Hearer may thank himself if he is *deceived*. But when Hearers have itching Ears, and chuse to hear smooth Things, and Things which suit their fleshly Reason; and have no longer any Taste or Liking for Bible-Truths, and cannot bear to hear much Fuss made about Mysteries of *God manifest in the Flesh*, of the *Propitiation and Offering of Christ*; but chuse rather that, which they fancy they can comprehend, the Beauties of moral Qualities, and the Fitness and Relation of Things to one another, and a well-sounding System of Ethics, instead of giving themselves the silly Pains to learn to believe *Christianity*; why then, I think, the Hearer who will be so taught, and the Teacher who will so teach, have not much Advantage over one another, but mutually mislead and are misled, deceive and are deceived. I wish these Times were over, and that the Hearers, of every Religion, were fond of the Bible and Protestant Truths; and every Teacher so fortunate, as himself to know and be able to teach them; especially every Church of *England* Teacher so morally honest, as either to teach accord-

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ing to the Articles, or absolutely and honestly refuse to subscribe them. It would be, in my Opinion, better, that ten thousand Parishes were without Ministers, than that the Ministers should either like to teach contrary to the Articles and Homilies, or should comply with the vicious Taste of their Hearers so far, as to neglect those Doctrines which distinguish Christianity from the most refined and reasonable Heathenism, or those which distinguish true Protestantism from the best and most refined Popery, in the Way and Terms of Salvation.

If the Clergy, or other grave Persons did read the Homilies and Articles of Religion, and large Portions of the Scripture in the Churches, without any Comment, only for one Year; or if there were many Persons stirred up at once, to spread the 39 Articles of Religion up and down *England*, and read them, and cause them to be read and repeated; the Clergy would be much more encouraged to preach accordingly, by the Taste their Hearers would get for those Doctrines: Or the Subscription to the Articles would no longer be required, and God would not be mocked in that mean and infamous Manner He is, by every Man who takes Preferment, and teaches contrary, or believes differently from what He had declared openly his full Assent and Consent to. And then there would not be, with Reason, so just a Complaint to be made against the Hearers, that they basely submit to sit and hear other Doctrines, than what the Subscription of the Teacher had given them Reason to expect.

Let God and Man herein be honestly dealt by. Let those who have no Mind to have their Teachers *restrained*, contrive some Way to have Teachers who have not *subscribed*.

JAMES HUTTON.

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